THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

VOL. IV. } MADRAS, DECEMBER 1900. } No. 7.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

(*Continued from page* 124).

Adhikarana 35.

The interested ones, however, may be conjoined together at will, or not, because of the absence of the foregoing reason. (III. iii. 58.)

Now, a doubt arising as to whether the principle laid down in the last preceding Adhikarana applies to the contemplations (Vidyâs) which are intended to produce results distinct from the intuitive realisation of Brahman, we hold as follows: The principle established in the foregoing adhikarana does not apply to such contemplations; for, there is a distinction between the two kinds of contemplation. "Becoming a God, he goes to the Gods:"* in these words the sruti gives us to understand that, in all contemplations of the Supreme in which the Supreme is contemplated as the Self of the devotee, the realisation of Divinity is attained while still alive, as a result of intense meditation. There is no evidence whatever to shew that in the same way the interested (Kâmya) contemplations, such as the contemplation of 'name' as Brahman, produce such intuitive realisation. As the interested contemplations are not calculated to produce the result spoken of, it would seem proper to practice as many of such contemplations as possible, with a view to produce a proportionately greater result. Hence the conclusion that one may resort to either one alone of such contemplations, or more

Adhikarana 36.

In the case of the members (of sacrificial rites), they follow (the rites) to which they relate. (III. iii. 59.)

Now, again, a doubt arises as to whether the Upâsanas connected with members of sacrificial rites, such as the Udgîtha and the like, form part of the rites concerned, or they are independant.

(*Pûrvapaksha*): Such a doubt having arisen, the argument on behalf of the *prima facie* view is stated by the Sûtrakâra as follows: The Upâsanas relating to the Udgîtha and such other members of sacrificial

* Bri. Up. 6-1-2.

rites do, like those members themselves, form part of the sacrificial rites concerned, since, as in the case of the milk-pail and so on, no result is said to accrue from such Upâsanas where the S'ruti speaks of them.

And because of the commandment. (III. iii 60)

Because there is an injunction implied in the words "let him contemplate the Udgîtha,"* and because no injunction is implied in the words "whatever he does with contemplation (Vidyâ),"† etc., we conclude that the Upâsanas referred to, do form part of the sacrificial rites.

Because of the rectification. (III. iii. 61.)

"He who knows that the Udgîtha is the Pranava, and the Pranava the Udgîtha, rectifies, from the seat of the Hotri priest, any mistake committed by the Udgâtri in performing the Udgîtha:"‡ in these words the S'ruti impresses the necessity of conjoining the Upâsana. For this reason, too, these Upâsanas form parts of the sacrificial rites. The mistakes referred to consists in performing the Udgîtha without knowledge or contemplation (Vedana). The S'ruti, which speaks of rectification by other means in the absence of the knowledge, certainly points to the necessity of conjoining the knowledge or contemplation with the sacrificial rite. Because of this necessity, the Upâsanas referred to, form parts of the sacrificial rites.

Because of the declaration that the attribute is common. (III. iii. 62.)

"By that (syllable) does the threefold knowledge proceed. 'Om,' thus does the Adhvaryu priest give an order; 'Om'; thus does the Hotri recite; 'Om': thus does the Udgâtri sing." Thus the Pranava is associated everywhere; and since the Upâsana is here spoken of as an attribute of the Pranava, it may be concluded that the Upâsana is a necessary part of the sacrificial rite. The word 'that,' (occurring in the passage quoted above) referring to something that has just been spoken of, must here refer only to the Pranava combined with Upâsana. Wherefore it cannot be made out that the Upâsanas connected with the Udgîtha and the like do not form necessary parts of the sacrificial rites concerned.

(*Sidhhânta*:) As against the foregoing the Sûtrakâra states the Siddhânta as follows:

Certainly no, because of the absence of the declaration that they go together. (III. iii. 63.)

For the Upâsanas to go together with the sacrificial rites is to form necessary parts of them. Because this is not declared in the sruti, the Upâsanas do not form parts of the sacrificial rites. "What a man performs with knowledge, that alone is more powerful:"* in these words we are told that such Upâsanas are the means of producing distinct results of their own; they cannot therefore form parts of sacrificial rites. "Let him sing the Udgîtha": here the sruti teaches merely that the Upâsanas are related to the Udgîtha; and therefore those Upâsanas which are connected with the members of sacrificial rites are not necessary parts of those sacrificial rites.

And because of the revelation. (III. iii. 64.)

"A Brahman priest who knows this saves the sacrifice, the sacrificer, and all the other priests:"† thus speaking of all being saved by the Brahman priest's knowledge, the sruti shows that the knowledge is not quite necessary for the Udgâtri and the other priests and that it does not therefore form a necessary part of the sacrificial rite. Wherefore it is but right to hold, as we have done above, that the Upâsanas are not absolutely necessary for the sacrificial rites.

THIRD ADHYA'YA—FOURTH P'ADA.

Adhikarana I.

In the preceding section has been expounded the nature of the Paravidyâ, the supreme wisdom. And now, with a view to expound the nature of the *a's'rama-dharmas*,—those duties which are enjoined on the several holy orders,—which are accessories to that wisdom, the Sûtrakâra declares that the end of man is attained through wisdom alone.

Thence is the end of man, because of the word. So says Ba'dara'yana. (III. iv. 1.)

Thence,—that is from wisdom alone,—accrues the end of man, because of the following passages of the S'ruti:

"The knower of Brahman reaches the Supreme."‡

"Having known S'iva, one finally attains peace."§

So thinks the blessed Bâdarâyana.

Now a doubt arises as to whether this is possible or not, because of the passages of the S'ruti pointing both ways.

(*Pûrvapaksha*):—The *prima facie* view is stated follows:

---

*Chhâ. 1-1-1.
† Chhâ 1-1-10.
‡ Chhâ 1-5-5.

* Chhâ. 1—1—10
† Chhâ. 4—17—10.
‡ Tait. Up. 2-1.
§ S'vetâ Up. 4-14.

Being an appendage, it is a mere arthava'da concerning man, as in other cases. So thinks Jaimini. (*III.* iv. 2).

The end of man accrues not from knowledge. Why? For, it is the agent of actions that is declared to be one with Brahman in such passages as "Thou art That," where the words referring to the agent and Brahman are put in apposition to each other; and to view the agent as one with Brahman conduces to the elevation of the agent and thus forms an accessory of the ritual. As to the S'ruti, however, speaking of the independent fruits of knowledge, we hold that it constitutes a mere Arthavâda, on the principle enunciated in the Pûrvamîmâmsâ (IV. III. 1). Accordingly, the end of man does not accrue from knowledge. So thinks the teacher, Jaimini.

Because it is seen to be the custom. (III. iv 2.)

Custom to the same effect is also seen. A'svapati Kekaya, who knew Brahman, says: "I am going to sacrifice, O Lords."* Thus we learn that ritual is essential even in the case of knowers of Brahman, such as Kekaya.

Because there is S'ruti to the same effect. (III. iv. 4.)

Knowledge is a mere appendage to ritual because, in the words "whatever one does with knowledge,"† knowledge is declared by the S'ruti itself to form a part of ritual. The S'ruti means that what one does is done with knowledge.

Because of the embrace. (III. iv. 5.)

"Him do knowledge and work embrace:"‡ from these words we understand that knowledge and ritual are united in one and the same person; and therefore knowledge forms but an appendage of ritual.

Because of the injunction in the case of him who is possessed of it. (III. iv. 6.)

Ritual is enjoined on one who has studied the Vedas till he has understood the meaning, as may be seen in the passages like the following:

"He who has learnt the Veda from a family of teachers, according to the sacred rule, in the leisure time left from the duties to be performed for the Guru, who, after receiving his discharge has settled in his own house, etc."§

Wherefore, too, knowledge is an appendage of ritual.

* Chhâ. 5-11-10.
† Ibid. 1-1-10.
‡ Bri. Up. 6-4-2.
§ Chhâ. 8-15-1.

Because of the rule. (III. iv. 7.)

It has been definitely laid down as a rule that the knower of Atman should devote his life to ritual. "Only performing works here a man should wish to live a hundred years."* For this reason also, knowledge is an appendage of ritual. From that no good accrues to man.

(*Siddhânta*):—Now the Siddhânta is stated as follows:—

Because of the one above is taught, Ba'dara'yana's (is valid); because so it is revealed (III. IV. 8).

Knowledge is not a mere appendage of ritual. On the contrary, Bâdarâyan's view that by knowledge alone man attains his end holds good, because He alone who is a being other than the individual soul, other than the agent, is pointed out as the one to be known. So indeed the Sruti says.

"Let me be born manifold." †

"He is the Cause, the Lord of the lords of senses."‡

"Superior to the universe is Rudra, the Great Sage."§

In passages like these we find declared the superiority of Brahman who has to be known. Wherefore knowledge is not an appendage of ritual.

As to the contention that custom points otherwise, the Sûtrakâra says:

But equal is revelation (III. iv. 9.)

Custom is found pointing equally to the supremacy of knowledge, not alone of ritual exclusively. Revelation, indeed, points to the renuncition of ritual by knower of Brahman, as seen in the passages like the following:—

"This, indeed, said the Kâvasheya sages who knew Him: 'for what purpose are we to study? for what purpose are we to sacrifice? What are we to do with offspring?'"

One should perform, as an accessory to knowledge, that work which is not accompanied with a longing for the result; whereas one should abandon that which is accompanied with a longing for the result. So, there being no incongruity whatever, it is ritual that forms an appendage to knowledge, while knowledge is of primary importance.

As to the argument based on the text "whatever one does with knowledge," the Sûtrakâra says:

* I's'â. Up. 2
† Chhâ 6—2—3.
‡ Svetâ 6—9.
§ Mahânâ 10—19.

Not universal. (III. iv. 10.)

The passage "whatever one does with knowledge," does not speak of knowledge as common to call cases, inasmuch as it speaks of knowledge as if it has been already made familiar. And the knowledge which has just been familiarized is that concerning the Udgîtha-Vidyâ. "Whatever one does with knowledge, that alone becomes more virulent;" in these words it is taught that the Udgîtha-Vidyâ, the subject of the present section, is the means of making more powerful the ritual which is associated with it. Accordingly the Vidyâ does not form an appendage of ritual.

As to the contention based on the text, "Him do knowledge and work embrace," the Sûtrakâra answers as follows:

Division (is meant), as in the case of a hundred. (III. iv. 11).

"Him do knowledge and work embance:" here, knowledge and work being productive of distinct results, knowledge accompanies (the soul) to yield its own fruit, and work accompanies (the soul) to yield its own fruit. Thus a division is meant here, when we say, for example, two hundred (rupees) has been realised by the sale of land and precious stones, we mean a division, namely, that land has been sold for a hundred (rupees) and that precious stones have been sold for a hundred.

For him who is possessed of the mere learning. (III. iv. 12.)

Because the scriptural text "Having learned the Veda," etc., enjoins ritual only on him who possesses the mere learning, knowledge does not form an appendage of the ritual. The injunction concerning the learning of the Veda relates merely to the getting up of texts. Even supposing that it extends also to a knowledge of the meaning of the texts, the Vidyâ or knowledge spoken of (in the passage under consideration) is something different from that relating to the meaning of the texts. Vidyâ is that revolving in mind of a certain idea, which is enjoined in the words "let him contemplate (upâsîta)." Therefore (this knowledge which is under discussion) nowhere forms an adjunct.

Because there is no specification (III. iv. 13).

In the passage "Only performing works here," etc., there is no specific reason found to shew that the whole life of the enlightened sage should be devoted to ritual for ritual's sake. On the contrary we understand that this ritual is an appendage of Vidyâ, because it occurs in a section devoted to Vidyâ, beginning with the words "By Lord should be covered all this." Therefore Vidyâ does not form an appendage of ritual.

Or it is a permission, for the praise (of Vidya) (III iv. 14).

The sequel says indeed that, though doing works always, one is not tainted by them, in virtue of Vidyâ. For the foregoing reason also, Vidyâ alone is of primary importance.

And some (read of the abandonment of ritual) on the impulse of desire. (III. iv. 15).

"What shall we do with offspring?:" in these words some speak of the enlightened sage's abandoning of house-holder's life on the impulse of desire. Therefore, too, Vidyâ appears to be of primary importance.

And (of) destruction (III. iv. 16).

And some read of the destruction of all works brought about by Vidyâ. "His works, too, are destroyed, when, He, who is high and low, is seen."* Therefore ritual is not of primary importance.

And (Vidya is found) among celibates; and indeed in the word (they are mentioned.) (III. iv. 17.)

Because we find Vidyâ among those holy orders whose ranks are composed of celibates, and because such cannot perform Agnihotra and other rites, Vidyâ cannot be an appendage of ritual. Indeed, in the Vedic passage "Three are the branches of law,"* three orders of holy life are mentioned. Hence the conclusion that Vidyâ alone is of primary importance, conducing to the good of man, and that it should be combined with those of the prescribed works, as its appendage, which are not associated with a longing for the fruits spoken of primarily in connection with them.

Adhikarana—2.

Jaimini (thinks there is) a backward reference, because of the absence of command. The Sruti indeed forbids. (III. iv. 18).

In the preceding section three orders of holy life alone are mentioned as the paths of religion, in the words "Three are the branches of law." Therefore there arises a doubt as to the existence of the fourth order of holy life.

(*Pûrvapaksha*):—Because of the absence of all injunction of the fourth order of holy life in the passage referred to, Jaimini thinks that the reference to the fourth order in the passage "wishing for that world (for Brahman) only, mendicants leave their homes,"† is intended as a praise of the upâsana. Indeed, the S'ruti forbids the fourth order in the words, "the killer of the son of the gods, indeed, is he who casts aside the sacrificial fire."‡ Accordingly, there is a great evil in the abandonment of the sacrificial fire, and therefore no other order of life can be entered on by abandoning fire.

* Mund. Up. 2-2-9.

† Bri Up. 6-4-22,

‡ Tait-Sam. 1-5-2.

A. Mahadeva Sastri, B. A.

(*To be continued*).

THE MRIGENDRA AGAMA.

Chapter V.

पंचकृत्यप्रकरणं.

तमश्शक्त्यधिकारस्य निवृत्तेस्तत्परिच्युतौ ।
व्यनक्ति दृक्क्रियानन्त्यं जगद्बन्धुरणोश्शिवः ॥ (1)

यान् विमोचयति स्वापे शिवास्स सद्यो भवन्ति ते ।
संहृतौ वा समुद्भूतावणवः पतयोऽथवा ॥ (2)

रुद्रमन्त्रपतीशानपदभाजो भवन्ति ते ।
स्थितौ याननुगृह्णाति गुरुमास्थाय चिद्गतः ॥ (3)

येषां शरीरिणां शक्तिः पतत्यविनिवृत्तये ।
तेषान्तल्लिङ्गौत्सुख्यं मुक्तौ द्वेषो भवस्थितौ ॥ (4)

भक्तिश्च शिवभक्तेषु श्रद्धा तच्छासके विधौ ।
अनेनानुमितिः शिष्टहेतोः स्थूलधियामपि ॥ (5)

पशुदृग्योगसिद्धानां कर्मव्यक्तिद्वयं समं ।
ज्येष्ठादिफलयोग्यानां साधिकारासु मुक्तिषु ॥ (6)

उपायादरवैशिष्यान्मृग्यते तत्त्रयं पुनः ।
द्वयोर्व्यतिकरः कश्चित् च्युतिसिद्धिविलक्षितः ॥ (7)

ईषदर्धनिवृत्ते तु रोधकत्वे तमःपतेः ।
भवन्त्येतानि लिंङ्गानि किंचिच्छिष्टे च देहिनां ॥ (8)

योग्यतात्रयमप्येतत् समतीत्य महेश्वरः ।
स्वापेऽणुमनुगृह्णाति साधिकारमिदं यतः ॥ (9)

सर्गमूले त्रितीयायां स्वापवद्भूतसंहृतौ ।
स यद् व्यपास्य क्रियते तद्विधो योऽणुरुच्यते ॥ (10)

तथा बीजं शरीरादेः पाचदर्शानिवेशनात् ।
न योग्यताङ्गमभजत् सद्यस्स्यादौषधादिवत् ।
पाकार्हमपि तद्वक्तुं नेशत्यात्मानमात्मना ॥ (11)

सर्वज्ञस्स सर्वकर्तृत्वात् साधनाङ्गफलैस्सह ।
यो यज्जानाति कुरुते स तदेवेति सुस्थितं ॥ (12)

तच्चास्यावृतिशून्यत्वान्न व्यञ्जकमपेक्षते ।
नस्सांशयिकन्तस्माद् विपरीतन्नजातुचित् ॥ (13)

यानि व्यञ्जकमीक्षन्ते वृतत्वान्मलशक्तिभिः ।
व्यञ्जकस्यानुरोधेन तानि स्युर्व्याहितान्यपि ॥ (14)

नाध्यक्षं नापि तल्लैङ्गं न शाब्दमपि शांकरं ।
ज्ञानमाभाति विमलं सर्वदा सर्ववस्तुषु ॥ (15)

सत्तास्वरूपकरणार्थविधेयदृग्भि-
र्लेशोदिताभिरिति ये विदुरीशतत्त्वं ।
ते मोचयन्ति भविनो भवपंकमग्नान्
नो विस्तरेण पुरुषाः पुशुपाशरूपं ॥ (16)

Chapter VI.

पशुलक्षणप्रकरणं.

अथ विश्वनिमित्तस्य प्राप्तं लक्षणमात्मनः ।
तदीशोक्तौ गतप्रायं तथाप्युद्देश उच्यते ॥ (1)

कार्यं क्षित्यादि कर्त्रेशस्स तत्कर्तुर्नोपयुज्यते ।
न स्वार्थमप्यचिद्भावान्नानर्थ्यं कर्तृगौरवात् ।
पारिशेष्यात् परार्थं तत् क्षेत्रज्ञस्स परस्तयोः ॥ (2)

पशुर्देहस्स तदर्थत्वात् परार्थाः क्ष्मादयो ननु ।
कायोऽप्यचित्वादन्यार्थं सुतरां प्रतिपद्यते ॥ (3)

चेतनश्चेन्न भोग्यत्वाद् विकारित्वाच्चजातुचित् ।
भोग्या विकारिणो दृष्टाश्चिद्विहीनाः पटादयः ॥ (4)

यस्मिन् संति च सद्भावाद् यदि चैतन्यमुच्यते ।
यस्मान्न सत्यपि शवे चितिर्देहोह्यचेतनः ॥ (5)

परिणामस्य वैशिष्यादस्तिचेन्नस्मृतिस्स सदा ।
नाप्येवं सुप्रतीतत्वात् स्मर्ता कायेतरोऽस्त्यतः ॥ (6)

नाव्यापको नक्षणिको नैको नापि जडात्मकः ।
नाकर्ताभिन्नचिद्योगी पाशान्ते शिवताश्रुतेः ॥ (7)

THE FIVE ACTIVITIES OF THE LORD.

---

1. When consequent on the removal of the authority of the powers (*saktis*) of darkness, Mala also is removed, then Siva, the friend (or well-wisher) of the whole universe, brings out the charac-

teristics of the soul, *viz.*, its powers of unlimited vision (or knowledge) and activity.

Note.—"The powers of darkness," are the powers of *Mala.*

2. Those souls whom He liberates at the time of cosmic slumber, instantly become Sivas, while the souls released during cosmic destruction or creation, remain either mere souls, or become rulers.

Note.—The liberated ones belonging to the latter class remain either simple *muktas* or attain to rulership, according to the degrees of their development.

3. Those sentient beings upon whom He bestows His *anugraha* (grace), assuming the form of a teacher, during the state of the conservation of the universe, attain to the positions of Rudras, Mantras, Rulers (*patis*) and Is'ânas.

4, 5. Upon whatsoever embodied beings, His Grace (Sakti) may descend, in order that they may not return any more (to the world of births and deaths), they possess two characteristics, by which even the dullest intellect may recognize a saint, *viz.*, desire of liberation and disgust with wordly life, and love towards worshippers of Siva and towards Sastras which teach us about Him.

6, 7. It would be right for those who are perfected in *pasujnâna* which treats only of Yoga, to hold that liberation consists in the equilibrium of the two characteristics of Karma (*i.e.*, of pleasure and pain, which are indicative of good and bad Karma). But for those that would become worthy of the *Mokshas* taught here, ranging down from the highest and invested with varied powers, three things are requisite. The third is different alike from failureand from success (good and bad Karma), on account of the peculiarities of the methods and the endeavours necessary for attaining to such states.

Note.—As we have before observed, the Saiva system teaches a large number of what are called *mokshas* or liberations, of which it asserts the absolute one is taught only by itself, all the others being only relatively liberations, not being permanent. The commentator marks three mokshas, which in descending order, are these: (1) the highest is attainment to the world of the Mantra-Mahesvaras, the eight described in a previous verse; (2) the intermediate one, is to the world of Mantresvaras, also described above; (3) the lowest one is to the world of the Rudras, such as Panchâshtaka and the rest.

The object of this verse is to establish that *Sakti-nipâta* or descent of the Lord's Grace, one of the peculiar features of the Saiva system, is absolutely essential to salvation. For the Saiva salvation is distinguished by this, that one who attains to even one of the lower states designated as liberation, is appointed by the Lord to positions of authority, which is not the case, the Agama contends, with the *mokshas* of other systems. If liberations were the mere equilibrium of pleasure and pain, or which is the same thing, of good and bad Karma, the descent of Grace may not be necessary. But in this, over and above the equilibrium of Karma, there is authority given, which must be ascribed to some other agency than the two Karmas; and this agency, which awards fruits, not embraced by the other two causes, is, the Agama says, *Sakti-nipâta.*

8. These marks show themselves in those beings from whom the power of the Lord of Darkness is either a little or half removed or in whom only a trace of it remains.

Note.—The Lord of Darkness is Vâmadeva, one of the five Saktis, who distributes the fruits of Karma. His energy is the *tirodhâna-sakti* or concealing power. The marks are three, absence of pleasure and of pain, and *sakti-nipâta.* The characteristics of the last have been given in verses 4 and 5.

9. During cosmic slumber, the Lord blesses the souls without any regard to these three qualities; for these are required only for liberation accompanied with positions of authority.

Note.—Moksha is of two kinds, *sâdhikâra*, with authority, when the liberated are made rulers, and *niradhikâra* or *kevala*, in which persons liberated are not given any position of authority, but merely merge in Siva. The first kind takes place only during the stage of full cosmic development or *sthiti.* Liberation during other states of the universe are described below. Perhaps the word *kevala* in IV. 2 is used in this sense, that the souls who are made Mantra-Mahesvaras, were till then *kevala*, *i.e.*, without any position of authority, though they were liberated.

10. A. The souls released in the beginning of creation and in the third dissolution of the elements (*bhûtas*) are similar to those released during cosmic slumber.

Note.—That is, they are not given any positions of authority.

10. B. He is said to be an *anu* (or bound soul), who posssesses that quality, which being abandoned, he becomes like that (*i.e.,* liberated and one with Siva).

11. A. Then He ripens the seed of bodies and the rest (*viz.,* Karma) till it actually enters (on the work of manufacturing bodies).

11. B, C. Else, it (Karma) cannot yield its fruits at once, like medicine and other things. Nor can it be said that it can mature itself by itself.

Note.—This verse establishes the necessity of *pâka* or ripening, maturing of Karma by the Lord, so that it may produce the due fruits of the actions of the doer. If there is no maturing, the Agama says, Karma will be as ineffectual for its purpose, as medicine given raw, without the necessary preparation. And of course, it being granted that Karma is inert, it follows that it cannot spontaneously make itself fit for its work. Hence the conclusion is that an Isvara is a necessity.

From the next verse, an explanation is begun of the word *sarva-vid,* "all-knower" in our original sutra, the first verse of Chap. II.

12. The Lord is all-knower, because He is an all-doer. It is well established that one *does* a thing, who *knows* it, together with the means (for obtaining it), its constituent elements and results.

13. This omniscience (of Isvara) does not require any aid by which it may become manifest, for there is no *âvarana* (covering or envelope of ignorance) to obstruct Him; and it is free from doubts. Therefore it is never at fault.

Note.—The intelligence of the soul is covered up at first by *A'nava mala,* such that it cannot even perceive objects. And in order that its inmate intelligence may come out, the Lord unites it to the *Pancha-kanchuka, viz., Kalâ, Kâla, Râga, Vidyâ* and *Niyati,* by which it becomes a *Purusha,* or person, capable of cognizing objects and of being drawn towards them. By this process, the intelligence of the soul is partially restored, while complete omniscience can come only with liberation when every trace of *mala* is removed. But the Lord, who has no such *mala* attaching to him, does not stand in need of such aids as Kalâ and the rest, which the soul requires.

14. Such intelligences as require aids to become manifest, owing to their being covered up by the powers of *Mala,* change (from their hidden state) in conformity with the nature of the aids, in spite of the obstruction (offered by *Mala*).

15. Sankara's (Isvara's) knowledge is not like that obtained by perception, by inference, or by authority. It shines, free from taints, steadfast in all things.

According to the Naiyayikas, knowledge is derived from three sources only, from perception, inference, and authority. By authority here is primarily meant the Veda. The Agama says that Siva's knowledge is of an altogether different kind from these three. I should think that the idea expressed here about the nature of Siva's knowledge, comes very near Sankaracharya's conception of *Aparoksha-jnâna.* The word "intuition" will express the idea more or less correctly.

16. Such as know the truth about Isvara, that He possesses these characteristics here concisely stated, *viz.,* His existence, His forms, His instrument, His purpose, activities and knowledge, [illegible]se the liberation of people sunk within the quagmir[illegible] of wordly life. So cannot those persons who understa[illegible] him only in the form of *pas'u* and *pâs'a,* however m[illegible] in that direction.

Note.—This verse sums up all [illegible] before. "His forms" have been t[illegible] Chapter. "His instrument" is the *Sa*[illegible] to grant liberation and bliss, *Moksha* [illegible] "His activities and knowledge" have [illegible] present chapter. "Those who unders[illegible] directed against Vedantins, who, beli[illegible] Atma and that Atma is everything. [illegible] anything real but the Atma, the Aga[illegible] mistakenly think that the soul itself i[illegible] understand the Isvara to be the soul [illegible] part, I believe, is directed against pe[illegible] Karma or Kâla (time) is the sole di[illegible] universe and that no other postulate [illegible] plain all facts.

Here ends the Fifth [illegible]

CHARACTERISTICS OF THE PASU.

1. It has been said above that the soul is (in a way) the cause of the universe; and it has been described more or less in treating of Isvara. But a brief account with reasons will be given here also.

Note.—The soul or *Atma* is the cause of the universe, in the sense that the whole thing is meant solely for purging away the *Mala* from him in order to bring about his liberation, and in the sense that the world is meant to be awarded to souls as the fruits of their Karma.

2. The earth and the rest are mere products, the Lord being their creator. They cannot be of any use to the Lord himself; nor can they be to themselves, being insentient; nor, on the other hand, can they be said to be purposeless, on account of the majesty of the Lord (which will not condescend to such purposeless work). Therefore there only remains the theory that these are meant for the use of another. This other is different from both (the products and their creator) and is called the *Kshetrajna* (*i.e.*, Atma or soul).

3. This *pa*... soul), is it not the body, for ...h and other things exist? Not so, ...ntient and as such it must clearly ...

...ion here raised is supposed to be by ..., the Chârvâka, which school is, cu... ...o owe its origin to Brihaspati. A ... is quoted by some writers, as enun... ... but the book seems to have dis...

...lf cannot be said to be sentient, ...f enjoyment and is subject to ...s ordinary experience that such things as pieces of cloth, which are both objects of ejnoyment and modifiable, are devoid of sentiency.

5. If it is urged that the body must be sentient, since sentience exists only when there is a body, yet because in a corpse, even though the body is present, there is no sentience, it must follow that the body itself is insentient.

6. And it cannot be objected that deathis but a special modification, for then there must not be any memory at all. And the soul may not be said to be without memory, for it is evident to all. Hence there must be one who remembers, apart from the body.

Note.—The objector here replies to the objection taken to his view in the former verse, thus. The body is seen to undergo a series of changes from youth to old age and that all through it is sentient, but that only the final change of death puts an end to its sentiency. The Agama objects to this explanation, that if the body is sentient, and it is ever changing, never the same for two moments together, there can be no continuity of consciousness and hence no memory. And memory cannot be denied, for it is evident to all.

7. The Atma is not *avyâpi* (not omnipresent, limited), not momentary, not one, not insentient (or inert), not a non-doer, and is ever united to intelligence, for it is heard that after the *Pâs'a* is removed, he attains to the state of Siva.

Note.—" It is heard "—the Sanskrit word is "*s'ruteh,*" which ordinarly means, " because the Veda declares so." But I have shown some reason against the probability of such a meaning in a former note. This verse sums up the matter of the whole Chapter.

Here ends the Sixth Chapter.

M. NARAYANASWAMI AIYAR.

SIVAJÑA'NA SIDDHIYA'R
OF
ARUL NANDI SIVA A'CHA'RYA

SUTRA VII—ATMA DARSANA.

Adhikarana I and 2.

(*Continued from page* 80).

Sat cannot know, and Asat cannot exist.

1. If everything is Sat, then no conscious knowledge of anything can arise. If Sat becomes the knower by union with Asat (its products—the organs), No; Asat cannot appear in the presence of Sat, as no darkness can subsist in the presence of light. If you say that Asat itself is the knower, no, it cannot be, as it cannot subsist in the presence of the Sat, and as it is merely the instrument of knowledge of another.

Adikarana—3.

The knower of Both is the Soul.

2. The knower who knows both Sat and Asat is the atma (soul). It is neither Sat nor Asat. It is eternal and Satasat. It is not produced from either (as cause and effect). Yet it is produced from them as the fragrance comes out of the flower.

NOTE.—As Satasat, it is united to both and in union with each, it identifies itself with each so thoroughly that it becomes each. This is a peculiar characteristic of the Soul, which Prof-Drummond calls the law of assimilation.

Impurities attach to soul and not to God.

3. Asat and Agnana cannot attach themselves to the Sat and Gnana Svarupi and Jyoti (God). All impurities become attached to the soul. The Vedas declare that the souls and Asat exist even eternally with God; as in the instance of the sea and water and salt.

Hence God is Svatantaram and soul is Asvatantaram.

4. The soul is called qualified Chit and Sat, as it knows when taught and is eternal. God is eternally Pure and Free and Intelligent and by His grace, He frees the souls of their impurities.

NOTE.—The analogy of the sea is particularly noteworthy. There is a world of difference between the way this analogy is used by Vedantis and the way it is explained by Siddhantis. The purvapaksha view is thus set forth by a learned Swami.

"There is but one Atman, One Self, eternally pure, *unchangeable, unchanged,* and all these various *changes* are but appearances in that one Self. Upon it name and form have painted all these streams; it is the form that made the wave different from the Sea. Suppose the wave subsides, will the form remain? No; it will vanish; the existence of the wave was entirely dependent upon the Sea, but the existence of the Sea was not at all dependent upon the wave. The form remains so long as the wave remains, but as soon as the wave leaves it, it vanishes, it cannot remain. This name and form is what is called *Maya.* It is this *Maya* that is making individuals making one appear different from the other. Yet it has no existence. Maya cannot be said to exist. Form cannot exist because it depends upon another's existence. It cannot be said to non-exist, seeing that it makes all this difference. According to the Advaita Philosophy, then, this *Maya* or *Ignorance,* name and form or as it has been called in Europe, 'time, space and causality,' is out of this One Infinite existence, showing us the manifoldness of the Universe; in substance this universe is one."

So according to this Swami, the One Infinite existence is God, and its Form is Maya and its name Ignorance! God is the Sea, and the multiformed waves are Maya. The one is *unchanged* and *unchangeable* and yet these *changes* into multiform waves are but *appearances.* But it is on account of these *changes* and appearances dualistic knowledge, and ignorance, and sorrow and Samsara results, and the One Infinite Existence which is *eternally pure* becomes finite and *impure*! It is on account of these *appearances,* God becomes a man, a dog, a worm; and but for these appearances God would remain a God. What converts indeed a Divinity into a brute cannot be unreal and non-existent, and of no moment as denoted by the use of the word 'but' in the sentences quoted above. If these changes and appearances are vital how can the One Infinite Existence be called and *unchangeable* too? And what constitutes the real difference between changeable and unchangeable? The very first definitions which the new beginner in Physical Science, meets with are about 'stable' and 'unstable equilibriums,' in nature. The 'Stable' is that which remains unaffected and without change of form by the surrounding forces of nature. 'Unstable' is easily affected by those very same forces and their forms are easily changed. And as examples are given, 'solids,' for the 'stable,' and 'liquids' and 'gases' for the 'unstable.' And what is here called the unchanged and unchangeable. It is the sea-water, which physicists expressly call unstable and changeable. And yet there is no incongruity in the comparison, and no contradiction in terms!!! It is the sea water which is called here

unchangeable and *unchanged*, which is ever the sport of the elements and the sun and the moon, which changes with each gust of the wind and with each phase of the sun and the moon! This ever-changing and tempest-tossed and discoloured waters of the deep, are they to be compared with the unchangeable Infinite One? The horrors of an howling sea who has not read of, if one has not actually witnessed? And that true poet of nature makes his Miranda truly wish

"Poor souls, they perished!!
Had I been any God of power,
I would have sunk the sea within the earth."

So we would have wished too there was no sea, and no God, if all our sufferings and sorrows, poverty and misery, hatred and all the evils of our *Samsara-sagara* and ingnorance, were *but* appearances of this One God!

And then again, on the analogy as explained above, what little of power and self-dependence (*Swatantram*) is left to this One Infinite Existence? Is it self-luminous and self-dependent or is it the sport of every chance? The sea that is played on by every wind and tide, cannot be called to have any power and independence. Much less this God who is played on by Maya and ignorance? Our Swami eloquently asks, "suppose the wave subsides, will the form remain?" But suppose we ask "when will the wave subside?" What answer will our Swami return to this question? The waves will subside when the winds subsided. When will the winds subside? Echo answers when? When will Maya and Avidya leave us? When our Karma ceases. When will our Karma cease? Echo answers when?

The inherent fallacy in the use of this analogy as above stated is in taking the large body of sea-water as representing God. Though popular use justifies us in taking the sea space and everything contained in it as the sea, yet the true sense of the sea is the sea space, containing water and everything else, the all container, the formless, changeless and unchanging and infinite space. In this view how beautiful is St. Meikandan's simile as explained by *Kannudaya Vallalar* and how full of meaning.

"கடல் சிவம் நீரான்மா உப்பு மலம் கன்மம்,
அடர்வாயுப் போதம் அலைகாண் — இடைவிடா
தவ்வாதி யுட்காரணம் ஐம்பொறியிற் பம்பரம்போல்
இவ்வாறுனைச் சுழற்றுமென்."

The Sea is Sivam, Water is the Soul; Salt is Anava-Mala, Avidya or Ignorance, Karma is the Wind; the feelings of 'I' and 'Mine' (Pasu Botham or Pasu Gnanam) are the waves. The First cause of all, in accordance with your Karma ever makes you revolve as does a top, in various births in conjunction with your external and internal senses."

In this view, God's Supreme Omnipresence and Immanence in nature is positively brought out and his Supreme Self-dependence and Svatantratvam is not destroyed; while the Soul is not left without freedom of Will and without means and hopes of salvation. By effort and practice, he can put down his Pasu Botha or gnana, and become balanced in good and bad acts (Karma), submitting himself to the Will of the Lord, then he can reach that condition of Perfect Calm (Nirvana lit. non-flowing on water or air). What for? To reflect the Glory and Light of the Supreme Lord and to lose himself in that Glory and Light. Look at the incomparable words of St. Tirumular.

"உரையற்ற தொன்றை உரைசெய்யு மூமர்காள்
கரையற்ற தொன்றைக் கரைகாணலாகுமோ?
திரையற்ற நீர்போற் சிந்தை தெளிவார்க்கு
புரையற் றிருந்தான் புரிசடையோனே."

"O Ye Fools, who attempt to speak of the unspeakable,
Can you reach the limits of the limitless Sea?
As the waveless stilled water of the deep,
If you reach peace of mind,
Then Surely will the Lord of the braided hair
Appear to you in faultless Glory.

SUTRA VIII.

1. Just as the King's son taken and brought up among savages does not know himself to be different from the others till his true father came, and separating him from his wild associates, acknowledged him as his own, and had him respected even as himself. So also, does our Lord appearing as the Gracious Guru separate the sorrowing soul, which is caught among the savages of the five senses and is unable to know his own greatness or that of this friend from its sensory environments, and purifying it of its dross and transforming it even into His own Glory, places it under His Flowery Foot.

J. M. N.

(*To be Continued.*)

TA'YUMA'NAVAR'S POEMS.

(*Continued from page 238 of Vol III*).

சன்மார்க்க ஞானமதின் பொருளும் வீறு
சமயசங்கே தப்பொருளுந் தாமொன் றாகப்
பன்மார்க்க நெறியினிலுங் கண்ட தில்லை
பகர்வரிய தில்லைமன்றுட் பார்த்த போதங்
கென்மார்க்க மிருக்குதெல்லாம் வெளியே யென்ன
வெச்சமயத் தவர்களும்வந் திறைஞ்சா நிற்பர்
கன்மார்க்க நெஞ்சமுள வெனக்குந் தானே
கண்டவுட னானந்தங் காண்ட லாகும் (௧௪௩).

143. In no religion but *this* we see harmony :
The Highest Moksha's Gnâna-Sadana as well
As patience to assimilate the bigotry,
Conceitedness, fanaticism and verbal spell
Of low religionists that no good logic smell :
Ay ! In th' Supreme Hall in Thillai* we nothing see
But âkas-gnânâkas—the world's great fair to sell
Commodities of various kinds and many,
Which respond to souls' varieties in taste and fate,
Which feed their cravings, which eat their likes and dislikes,
Set by the *cause and effect* of their Karmic state†
Hence I too joy ‡ that the 'Hall of Divine Wisdom, strikes
A universal Bell ; a universal gate
For all to enter and assume th' bliss which each likes §

காண்டல்பெறப் புறத்தினுள்ள படியே யுள்ளும்
காட்சிமெய்ந்நூல் சொலும்பதியாங் கடவு ளேநீ
நீண்டநெடு மையுமகலக் குறுக்குங் காட்டா
நிறைப்பரிபூ ரணவறிவாய் நித்த மாகி
வேண்டுவிருப் பொடுவெறுப்புச் சமீபந் தூரம்
விலக்கலணு குதன்முதலாம் விகா ரங்கள்
பூண்டவளை வைகண்மனவாக் காதி யெல்லாம்
பொருந்தாம லசம்புறமும் புணர்க்கை யாகி (௧௪௪).

144 O ! The Supreme Lord of all, all sacred-writings declare Thy Divine nature to be alike both within and without. Thou art The Interpenetrating Universal Intelligence, ever existent and unchangeable, limited by no dimensions of any kind, beyond all thought and description and not ascertainable by any criteria such as the attributes of likes or dislikes, the measure of nearness or remoteness, or the acts of union or separation.

ஆகியசற் காரியவூ சத்திக் கேற்ற
வமலமாய் நடுவாகி யனந்த சத்தி
யோகமுறு மானந்த மயம தாகி
யுயிர்க்குயிரா யெந்நாளு மோங்கா நிற்ப
மோகவிருண் மாயைவினை யுயிர்கட் கெல்லா
மொய்த்ததென்கொ லுபகார முயற்சி யாகப்
பாகமிக வருளவொரு சத்தி வந்து
பதிந்ததென்கொ லெனுமப்பான் மையென்கொல்.
(௧௪௫).

145. While Thou art the eternal Sat shining inseparably with the Saktis that do constitute Thy Female Energy ; While Thou art the Universal Bliss; While Thou art the Pure Intelligence and the Supreme Cause of the *Benevolent Scheme of Providence* crowned with even-handedness ; and While Thou art, as a fact, the animating Life-Principle of all souls in the Universe, How was it that the souls became enshrouded with *mala* (ignorance), *Maya*, and *Karma*? How was it that the egotism of 'Iness' came to be possessed by the souls ? And how was it, O Lord, that, by means of soul's acts and thoughts of devotion due to Thy Beneficent Kiriya Sakti, Thy Gnana Sakti, caused itself to be *felt by souls* matured ?

Note.—Here our Saint points out that with no contradiction or inconsistency the souls (themselves *Chits* or intelligences) can remain enshrouded with *Anava* (ignorance) though they co-exist with and are dependent on the Supreme *Chit* (Intelligence) for their *life*-Existence or evolutionary stage or condition. A consonant has a sound of its own, mute as it is. Yet it cannot sound *distinctly* except when in co-existence with vowel A or its modifications. In fact it must sound ever along with the vowel. It cannot get on otherwise.

R. Shanmuga Mudaliar.

(*To be continued*).

* Thillai is the Sacred place of 'Chidambaram.' Where 'Sri Natesa Mûrti'—the highest manifestation of Parabrahmam for the sake of souls or Jivas which are in need of spiritual promotion.

† The technical term is '*Chitsabha*' or 'Chithakasam.

‡ 'I too Joy'. The saint says this, for he calls himself stony hearted and unworthy.

§ Each religious school has its own ideal to worship or practise and has its own Goal to reach. But each method and end must form one or other of the four Margas and four heavenly mansions posited by this (Saiva Siddhanta) School. C F Notes under verses 140 and 141.

SVETASVATARA UPANISHAD.

P. Narayana Aiyar, B.A., B.L., High Court Vakil, Madura, writes as follows to Mr. J. M. N.

My dear friend,

I read the first instalment of your article on 'The Svetasvatara Upanishad" in the Madras Review for November 1900. I am glad to find that in the midst of your office work you are able to spare time for your beloved subject.

I may say a word or two on the subject itself. There is the incompatibility as some think between the idea of God being represented as Rudra (destroyer) and the idea of his being represented as Siva (mangalam—bliss). In this universe, lower forms give place to higher forms. Destruction of lower forms is closely followed by elevation of other forms. That is the theory of evolution on the form side. Moreover Rudra aspect precedes most naturally the Siva aspect. Before the destruction of the lower nature of man, how can he be enabled to behold *Siva*—all love, all harmony, all bliss, all wisdom. The form side must be destroyed i. e., the *idea* of separateness must be extinguished before unity, unification, harmony or oneness can be attained by the soul-Jiva-Atma. All ideas of separateness belongs to the lower nature of man. We generally compare the various degrees or stages of *love* or Bhakti to our social relations of different grades. There are generally four degrees of Bhakti. The first is that of Dâsa (servant) and master, exampled by Saint Appar. The 2nd is that of father and son—exampled by Saint Gnanasambanda. The 3rd is that of friendship—exampled by Saint Sundarar. The fourth the highest is that of husband and wife—exampled by Saint Manikavachagar. Now you see that in the lowest the idea of duality exists. It is vanishing little by little as you rise to the higher and higher stage of Bhakti and at last it vanishes into nothing Unity is reached. When that last step is reached by the Jiva-Atma, then it ceases to be Jiva Atma. Then "the sun light comes and dew drop falls into the shining sea;" then the "Sivam" is reached. In all our sacred books this grand idea is given in all manner of graceful similes and symbols. How can one be fit to attain wisdom from Dakshina-Moorthi—the great Mahadeva as spiritual teacher—when the heresy of separateness still clings to him. This must be destroyed before the aspirant gets this highest state. The story of "Tripura Dahanam" denuded of its veil of symbology is this teaching of the slayiag of the lower nature—the destruction of the form—and the consequent blaze of wisdom-light. Our bigoted Vaishnava sectarians, or the non-metaphysical Anglo Saxons cannot dream to understand, much less realise the several aspects of Siva. In the five *Mûrtams* of Siva, we have five aspects of the godhead—(1) *Satyojatham* corresponds to creative aspect (Brahma). (2) *Vamadevam* corresponds to the protecting aspect (Vishnu). (3) *Agorum* corresponds to destuctive aspect (Rudra). (4) *Thathpurusham* corresponds to Throdhana aspect (Iswara). (5) Isana corresponds to *Sadasiva* aspect (i. e. Para-Brahmam). Vide Narayana Valli in Ambasyapasai. If you go on in this way, I am sure that you will find correspondences throughout. Sectarianism which divides man from man, and creates a good deal of exclusiveness for each is the curse of all theology.

When I began this letter I had no idea to dilate at such length on this subject which is near my heart. You will excuse the length. I do not know how far you may agree in the ideas herein shadowed forth.

With my best wishes,

I remain,

Yours sincerely,

P. NARAYANA AIYAR.

THE ADMIXTURE
OF
ARYAN WITH TAMILIAN.

(*Continued from p.* 108.)

It is admitted by all students of the ancient history of India, that the Rig-Vedic Sanhita was the sole and the whole work of the Aryans in the first stage of their immigration. We have also seen above how, in the first period of the Aryan immigration, the amalgamated community of the Punjab had not crossed the Sutlej, and how, in the above said Vedic compositions, there is no mention of, or reference to their settlement beyond the Sutlej. Clearly then, it follows that their chief places of settlement during those six-hundred years, namely, from 2,000 to 1,400. B. C., were the Punjab as well as Kabul and Gandhar to the west of it. One important conclusion of this view is, that the people that lived at the time of the Aryan settlement on the opposite side had not yet become amalgamated with the immigrants, and therefore that they belonged to an altogether different stock, *i.e.*, Bharatans or Tamilians as we have stated in the previous part.

It is only in the Brahmanas, the Araniyakas and the Upanishads, works composed in the second period of the Aryan immigration between the 14th and 10th centuries B. C., that mention is made of the Kurus, the Panchalas, the Kosalas, the Vidêhas and the Kasis that lived in the Gangetic Valley. Now, on the fall of the Imperial throne of Hastinapura after the Mahabharata War, all the feudatory kings became independant and the Aryans of the Punjab moved downwards. About this time, they took pessession of Kosala and consequently came to be known as one of the prominent nations in the Gangetic Valley. There is every reason to believe that the renowned King, Raghu, the grand-father of Dasarata, was the founder of the Aryan dynasty at Sakêta in Kosala. Dasarata was the most powerful of the Aryan Kings that ruled at Sakêta and his reign was the longest and the most glorious one. During his reign, the kingdom of Kosala enjoyed its augustan period and its capital Sakêta received the new name of Ayodhya, 'unconquered.' In later days, the writers of the Ramayana and other similar works have, by mistake, mentioned Dasarata, the father of Rama, as the 56th King, confounding the Aryan kings with, and wrongly including them among, those of the Tamilian of the Solar Race that ruled at Sakêta prior to the Aryan dynasty.

Though Hastinapura, the capital of Kuru, had lost its superiority over other kingdoms after the Great War, yet it was held as the first power among the civilized and prosperous countries in the Gangetic Valley, where the five kingdoms, the Kuru, the Panchala, the Kosala, the Vidêha and the Kasi, were in confederacy. It is said that after the war the victorious Pandavas retired to the forest, according to the Tamilian custom of those ancient days,* to do penance, and that Parikshit the grandson of Arjuna, one of the Pandavas, ascended the throne of Hastinapura; who was, in turn, succeeded by his son Janamêjaya. Janamêjaya Pârikshita was both a lover and supporter of learning and his reign saw the dawn of the Aryan literature.

It may be surprising to many how Janamejaya, a Bharatan or Tamilian King was so much interested in promoting the Aryan language. But we hope to show by facts and analogies how such a thing could and did occur. We believe that the Aryan dialect had already become the language of the Royal House of Hastinapura owing to the marriage of Dridarashtra with a daughter of the Aryan King of Gandhar, if not before that time; just as we see at present, how the Telugu replaced the Tamil in the Royal Court of Pudukota owing to the marriage of one of its princes with a daughter of one of the Naick Kings of Trichinopoly. Moreover, it appears that Duryodhana, the son of Dridarashtra, had a well organized government and a mixed council formed by the wise men of both the Tamilian and the Aryan, and in that council we may see how well the unselfish but extravagant Karna, the king of Anga, represents the Tamilians and how the self-interested and cunning Saguni, the Prince of Gandhar, represents the Aryans. As a result of such inter-marriages and friendly intercourse, the Aryan men of lore had a ready welcome in the house of the Tamilian rulers, and their followers had free-quarters to settle in, in the Kurukshetra. Thus these Aryan settlers were, in course of time, given to enjoy the same privileges as the Tamilians and had every facility to coalesce with them in Hastinapura as they did in Kosala, their conquered country.

This fusion, as it were, of the two distinct nations brought with it the inevitable and concomitant result —the amalgamation of their language, religion etc. Thus the Tamilian tongue absorbed by the Sanskrit swelled its vocabulary and the Tamilian religion

* Says Mr. Dutt, "we scarcely meet with any allusion to retirement in forests in the hymns of the Rig-Veda, and forest life and retirement are undoubtedly a far later institution than sacrifices."

mingling with the Aryan received thereby what would appear to be a stain. The Pandavas, rather the Panchalas, and the Kauravas were the worshippers of Siva; but their descendants or successors on the throne of Hastinapura became by the Aryan influence, less godly, having the same reverence to the Aryan deities as to their own, and much belief in the sacrificial rites which had been condemned by their ancestors.

Having demonstrated how Aryan and Tamilian mingled together, we next proceed to show how the Aryan literature saw its brightest days in Janamejaya's time. To the Aryans of the Punjab, the sacrifices were simple and pure; and horse-sacrifices were performed merely for the purpose of feasting; but after their intercourse with the wealthier courts and their settlement in the more prosperous countries in the Gangetic Valley, the sacrifices became pompous and stately, and the horse-sacrifice became a means of expiation of sin and of the assumption of the Imperial title. Janamejaya was himself a great performer of horse-sacrifices for the expiation of the sins of his forefathers. Many elaborate aud dogmatic works then came to be written for the explanation of the sacrifices and their usefulness as well as the ritual to be observed on such occasions. These compositions are all the contributions to what is called the *Brahmana* Literature, which assumed a form in his time and most of which dates from his time and is owing to his generous support of learning.

Besides, this, the Great Epic Maha Bharata, the subject of the Great War, was composed in his time. Vaisambayana addresses Janamêjaya and relates to him the War History. It is hard to believe that the author of this Great Epic was Krishna Vyasa, the Bharatan, who is said to be the half-brother of Bhishman, and to have anticipated the War History. We do not hesitate in supposing that this grand work as well as the compilation of the Vedas were the 'thought' of some of the pupils, belonging to his school, who attributed, as they were bound to do, the fame to their master, according to the then custom. (The student of the history of Mathematics may well know, how an unfortunate pupil of the school of Pythagoras, the Grecian philosopher and Mathematician, was drowned for the pains, simply for having openly confessed that *he* added one more to the solids mentioned by Pythagoras.) If Krishna Vyasa, the Bharatan, was really the compiler of the Vedas and author of the Maha Bharata, his time, certainly, should be not anterior, but posterior to the Great War, *i. e.*, in the reign of Parikshit. It is but reasonable to believe that this Maha Bharata, as a whole, or in any of its contents, is not the composition of any one mind, or even of one age. "Every later poet and editor," says Mr. Dutt "has contributed his mite towards enlarging, altering, and distorting the ancient Epic; every new sect has been careful to incorporate its new-fangled tenets in this national work; and Krishna-worship which is of later origin, has been bodily t ansplanted in the ancient narrative of the Kuru-Panchala war." (p. 130. Ancient India.)

Besides the composition of the Maha Bharata, we believe that even the division of the Vêda into three sections must have taken place in or about his time. This division undoubtedly dates from the time of the Aryan settlement in the Gangetic valley, when the sacrificial rites assumed pompousness in their performance. As it was the custom with the Tamilians to *sing* verses, during their worship, so singing was newly introduced in the Aryan sacrificial ceremonies too. And the hymns selected for the purpose of singing from the old Rig-vedic Sanhita were, with some additions, named the *Sama*; the other mantras *uttered*, during those ceremonies, were also selected from the Rig-vedic hymns and with some new additions were called the *Yajur*. These two, with the original text, the *Rig*, go under the name of Trêyam, "the three." For the chants of the Sama and its music system, the ancient Aryans were much indebted to the Tamilian king Ravana, who first introduced this science of singing or music in the Bharata-land.

The *Atharvan*, the last added Veda, is the collection of the various mantras or mystic verses of exorcising, gathered from the various corners of the land and rendered in the Aryan dialect, in the Court of Janamêjaya- * It is said that his father Parikshit was fatally bit by a serpent, and Janamêjaya, animated by an avowed hatred towards the serpent-kind and actuated by a desire to extirpate them altogether, beckoned all the sorcerers to his Court and had the Sarpa-Yaga performed by them; and it was there and then, that this Athervan, a treatise on the various kinds of sorcery was compiled as a text, and it is this compilation that was in later days affiliated as one of the Vêdas, which thus became four in number.

Thus in the Court of Janamêjaya was given a start to the Aryan literature and his reign was the most brilliant for its culture. The period of the reign of

Janamejaya falls in the first century after the Great War and it is within the close of one century after the Aryan settlement on the Gangetic valley that their literature began to exhibit a considerable progress.

In this period there was no organised caste-system nor was the Code of Manu yet framed. But the people were mainly divided into two sections, the Rajanyas and the vaysyas, the former of whom were the ruling race who were once called Asuras, 'lords,' by the primitive Aryans of the Punjab; and all but these went under the wide name Vaisyas which, once, was the general name given to the Aryan settlers in the Punjab. But new circumstances arose, which favoured the creation of a new kind of office and in consequence, of a new class of people. Those who were thoroughly acquainted with the Brahmana Literature and who exhibited a good stock of knowledge of the elaborate ceremonial rites were called Brahmans. They officiated at the sacrifices and as doing so was no doubt a means of accruing wealth, many, whether Tamilian or Aryan, were induced to follow the Brahmanical profession. The sacrificial ceremonies were really channels that conveyed in many cases to the last pie, the treasure of the monarchs to this newly created body. Though the knowledge of the Brahmanas were to them a source of fetching immense wealth, yet their intellect, not satisfied with the unmeaning rites, was in quest of genuine knowledge. There were among them many that were honest seekers after truth.

But this state of things came to happen chiefly in Kuru, their colony and in Kosala, their conquered country; and the Brahmans had never brought their influence to alter the condition in the other Tamilian courts in the Gangetic valley, where the Brahmans and the Brahmanas were not much regarded. In olden days, every Tamilian king had a *Parikshat*, 'assembly of the learned,' in his court. From the literature of this period which remains to us, we frequently hear of the learned assemblies in the Tamilian courts, specially of Janaka of Vidêhas, of Ajata Satru of Kasis, and of Pravahana of Panchalas. Among these the most prominent and remarkable was that at the court of Janaka. Janaka, the Rajanya, was himself a great philosopher and teacher of the time. It was he who gave a get-up to the Upanishads containing the genuine Tamilian speculation of Philosophy, to learn which, men of learning from other parts, very earnestly betook themselves to his court. One of those who ranked foremost in his court was the Brahman, Yajnavalkya, to whom Janaka imparted his knowledge. Thus Yajnavalkya was converted from the Aryan Brahmanism to the Tamilian Rationalism. It is said in the Satapatha Brahmana that, when Yajnavalkya, with two other Brahmans, went to Janaka, the king proposed to them the question: 'How do you perform the Agnihotra?' and that Yajnavalkya, who was near the answer but not quite correct, while the other two failed, followed Janaka and had the dfficulty explained. Originally a pupil of Bhrighu, Yajnavalkya, not content with his master's teachings, vomited, so the story goes, all that he had learnt from him, that is, the Black Yajur Veda, left his Guru for Surya, 'the Sun,' and learned from Surya the white Yajur Veda. It is unquestionable that Surya represents the Tamilian king Janaka of the Solar Race. It was there in his court that the stupendous Satapatha Brahmana too began its starting which comprehends most of the Tamilian mythology, theology and philosophy as well as the history of the Deluge, the advent of Manu—the Dravidian (Tamilian) Prajapati, the dogmas of Transmigration, the eternal Beatitude etc. These were quite alien to the Aryans and are first stated in the Satapatha Brahmana of which Yajnavalkya is held the author.

We hear also, in the Kaushitaki Upanishads, of Ajata Satru of Kasis, himself a learned man and a patron of learning, as well as of Janaka, that Gargya Balaki, a learned but boastful Brahman, came one day to Ajata Satru and challenged him; but at last being convinced, only asked him: 'May I come to you as a pupil?' In reply the king sarcastically said, "I deem it improper, that a Rajanya should initiate a Brahman Come, I will make you know clearly."

Another reputed Brahman, as Yajnavalkya, was Gautama, alias Uddalaka A'runi, who held a prominent place among the Aryan Theologians; it is clearly stated and frequently repeated in the Upanishads that

* It is to be noted here that the Tamilians were very skilful in ancient days in magic power which may be said to have been brought by them from their native land, Elam and Chaldea, and imparted to the Aryans within the land. The ancient Chaldeans were indeed famous for their knowledge of the magic arts. Even to-day the Malabar is noted for its sorcery and has been perpetuating it from of old. In the Great War, if Arjuna, the Bharatan became victorious, it was owing to his unsurpassed skill in sorcery which he dexterously and opportunely, though unfairly, used along with his archery. Every warrior was more or less acquainted with this magic art in olden days. What are believed to be *Dêvâstras* "divine arrows," used in compaigns, were nothing but the arrows sent with the aid of this sorcery. The Atharvan replete with such mystic mantras, malicious in nature and intended specially to destroy one's enemy,is thus kept ever mysterious, known only to a few.

he was an honest and fervent student of the Rajanyas or Tamilians, and learned wisdom from them.

There is many a passage in the Upanishads in which the Rajanyas, *i. e.*, the Tamilians, are represented as the wisest teachers and the most genuine speculators; and the Brahmans learned wisdom from them. The following, found in the Chhandogya Upanishad, will confirm this fact more fully. The above-said Gautama, puzzled with five questions proposed by the Rajanya Pravahana of Panchala, went to him to have his difficulty cleared; to whom Pravahana replied, "Gautama, this knowledge did not go to any Brahman before you; and therefore, this teaching belonged in all the worlds to the Rajanya class alone"; and then imparted the knowledge to him.

Henceforth, the Aryan began to shake off his belief in Polytheism and to acknowledge the Tamilian Monotheism. Everywhere were held discussions as to what Brahman is and what Atman. The Tamilian Philosophy, ever since recognises God as the Universal Being —"all things have emanated from Brahman, are a part of him, and will mingle in him and have no separate existence;" from which has risen the later Pantheism, the proper Hinduism, a corrupted form of Tamilianism. These Tamilian speculations of Philosophy are the contributions to the Upanishads which are the healthiest and most vigorous of the Aryan literature of the time; and, as a consequence, the Brahmana literature found a natural grave, being totally eclipsed by the upanishads. This reaction and diversion of the Aryan mind and their conversion to Tamilianism is mostly due to the great Tamilian Janaka who hence claims great admiration and reverence of the Aryan world. Verily Janaka sat on the throne of thrones; his learning and culture placed him foremost amongst the Kings of his time; and the period of his reign is, indeed, one that deserves to be remembered at all times.

This Tamilian King Janaka was the contemporary of Dasaratha, the grandson of Raghu, who was the founder of the Aryan dynasty at Saketa. It seems that the line of the Pârikshitas, had become extinct, and their names were still fresh in the memory of the people of Janaka's age. The fact that the sins of the Parikshitas were atoned for, by their sacrifices, became one of curiosity and discussion in Janaka's time. We find an account of a discussion between Yajnavalkya and his rivals in Janaka's court, and one of the questions put to Yajnavalkya by one of his rivals is, "Whither have the Parikshitas gone?," and Yajnavalkya answers, "Thither where all Aswamedha-sacrificers go." This fact with the acknowledged theory that the Brahmana Literature preceded the Upanishads, brings the age of Janaka, the originator of the Upanishads, a few decades after the time of Janamêjaya, the promoter of the Brahmanas. Now, if we place Janamêjaya, who succeeded his father Parikshit after the Great War,* in the second half of the 14th century B. C., then the period of Janaka falls naturally in the first half of the 13th century B. C.

Dasaratha, as above said, was the greatest of the Aryan kings at Saketa, and one of the prominent kings that bore rule along the Gangetic valley. We know that this Dasaratha is connected with the renowned Tamilian Janaka, by his son's winning the hand of Janaka's only daughter, thus effecting the union of the two races, Tamilian and Aryan under the influence of one of the Visvamitras of the Tamilian priestly class to whose care Dasaratha committed his son Rama with the approval of one of the Vasishtas, his family priest.†

* The date of the Great War, according to the Hindu Chronology, goes farther than five thousand years. But the date acknowledged by all the Oriental Scholars falls in the 14th cent. B.C. Happily we have some accounts of trustworthy historical records, which with other proofs, corroborate the latter as nearly accurate. We know for certain that Bimbasara of Magadha, the contemporary of Buddha, and the 52nd in descent from Jurasanta, connected with the Great War, lived in the 5th cent. B. C.; if we allow an average period of 20 years for the reign of each of the 51 Kings, the Great War must have taken place in the 15th cent.. B.C., and at any rate, it may be established that it is not after the 14th century B. C.

† There are many legends that show the existence of great rivalry and jealousy, from very early times, between the two priestly classes, the Visvamitras and the Vasishtas. The former, with braided hair, are, in the Vedic works, called 'the sons of Bharata' or 'the Best of Bharatas;' while the latter, with knotted hair on the right, are said to have belonged to the tribe of the Tritsus. The Tritsus, though an Aryan family, are, in the Maha Bharata, called Sudras; the reason assigned for, being that many of the Tritsu family, and even of the descendants of Vasishta who belonged to the noblest of the Aryans, became in course of time so low and degenerate as to be classified, in later days, under the Sudra caste. The later Puranic legends class Visvamitra as a Kshatriya, and Vasistha, as a Brahman. Of course, Kshatriya and Brahman stand here, respectively for Tamilian and Aryan. In accordance with this account, Vasishta became the favourite of the Brahmans and was greatly glorified by them. To him they attributed all kinds of virtues to make him worthy of their reverence. On the other hand, they have, without even the faintest shadow of charity, showered all sorts of calumnies, on Visvamitra, Vasishta's sworn foe and rival. But this is far from fact. As Visvamitras were Bharatas by birth, and Vasisthas, Tritsus, and as the Tamilian Kings were then more powerful and mightier, so the Visvamitras, by virtue of their proud position and great learning, were held with great reverence and given great liberty even in Aryan houses; which created the envy and jealousy of

The union of the two royal courts of Vidêha and Kosala proved very contagious; so much so, that before the end of the twelfth century, *i. e.*, within three centuries after their emigration from the Punjab, there could scarce be found, the distinction between the two races, in all the countries lying to the east of the Punjab, the west of the river Sona, and the north of mount Aravali, with the ancient desert Pariyâtra to the east of it. This land, situate, within the above limits was named 'Aryavarta' by later writers, and this amalgamated race became so civilized and prosperous that they now almost forgot the Punjab, the original abode of the primitive Aryans; for we see it not included in the Aryavarta, which we hear of mostly in the Brahmanas, Araniyakas, and Upanishads, the compositions of the second period of the Aryan immigration.

After the Aryans, thus, became Tamilianised, the earnest Brahmans with a thirst after more accurate knowledge in philosophy and religion introduced in the Upanishad literature, came, on frequent pilgrimages, to South India, the birth-place of religion and philosophy. They were, no doubt, entertained by the Tamilian kings of the south and they learned the Tamilian speculations of religion and philosophy from the Tamilian Acharyas, the *Andanas* (அந்தணர்) who adorned the Tamilian courts. It was at this time, that is, after the intercourse of the Aryans with the southerners, that the Sutra literature were composed, and most of the works were given birth to, in South India itself. The literature of the Aryans which were hitherto wont to be written in prose came now to be composed in verses, in imitation of the Tamilian mode; which can be best seen from these Sutras.

Thus, from the beginning of the 10th century B. C., are we given to know of the frequent intercourses of the northerns and the southerns, and many of the Brahmans who now came to the south, remained there, without showing the least desire to return to their home. The Aryans, that thus settled, intermingled with the *Andanas* (அந்தணர்), the cream of the Tamalian race and learning, whose students they had the good fortune to become, and, therefore, to associate with whom they should have considered an unhoped-for privilege. It is unquestionable that a great number of the Brahmans of to-day, throughout Southern India, are of purely Tamilian stock.

We are generally given to understand that the first Aryan was Rama, the hero of Ramayana, who first explored, and set foot on, the South Indian soil. But this cannot be let pass without question. For, Rama, lived in the time of Janaka and so belongs to the 13th century B. C., when, the Aryans knew nothing of South India. Ramayana was, beyond doubt, composed between the 8th and 5th centuries B. C. The author of this popular Epic, seems to have taken into his head an old story of the south, which he agglomerated with the story of Rama of Kosala, and completed the grand work, Ramayana. Moreover, the author without noticing the vast difference of time and place, confounds the age of Dasaratha and Janaka of the extreme north, with that of the king Ravana and the sage Agastya, of the extreme south, who (the latter) lived before the settlement of the Aryans on the western banks of the Indus.

Just as the Aryans and Tamilians, in the Punjab, became one in the first period of the Aryan immigration, so in the second period too, the two races in the Gangetic valley were, before the 10th century B. C., moulded into one, so much so, that there could rarely a line of division be drawn between the two races. How far this amalgamation was left to work for itself, may best be studied from the existing religion and language of the people.

PUNDIT, D. SAVARIROYAN.

(To be continued).

the Vasishtas. The hatred, avowed by each other, grew to such an extent that it culminated not only in the exchange of hard words but also in open assault. However in due time, the high-minded Visvamitras, the representatives of the powerful nation, predominated over the Vasishtas, by the laudable superiority of their mental and physical power. So we see Visvamitra (a member of that family) having gained an upper-hand in the Aryan court of Dasarata.

A SHORT SKETCH OF TAMIL LITERATURE.

(Continued from page 89).—CHAPTER XI.

THE FAMOUS CHOLA EMPERORS OF THE ACADEMIC TIMES.

Among the various Tamil Emperors of the Chola dynasty, that reigned over the Tamil Land, while the third Tamil Academy flourished under the patronage of the Pandyan Sovereigns, three of them were famous for their military prowess and literary patronage. These were Kôcchengannanâr, Karikâla, and Perunarkkilli Portions of their career can be traced in Puranânûru and some other academical works.

Kôcchengannanâr (about the 5th century B. C.), seems to be the earliest of the three, as Nakkirar the most critical poet of the academy, who lived about the close of the academy refers to him in a mythological way in one of his poems, in the eleventh book of the Holy Saiva Bible.

Kôcchengannanar (= the red-eyed king) is also one of the 63 Canonised Saints whose pious fame is enlarged in the Great Puranam by Sêkkilâr. He is believed by the orthodox Saivas to have been a spider in his previous birth, which, on weaving a canopy over the Siva Lingam at Tiruvanaikka (a famous shrine on the banks of the Cauveri near Trichy), is credited to have been given the birth of a potent religious monarch after its death. This is attested by Nakkirar, Appar and several others of still later times. Appar of the 7th century alludes to him thus,—

அரணிலாவெளிய நாவலருநிழலாக வீசன்
வரணியலாகித்தன் வாய் நூலினாற் பந்தர் செய்ய
முரணிலாச் சிலந்தி தன்னை முடியுடை மன்னனாகத்
தரணிதானாளவைத்தார் சாய்க்காடுமேவினாரே.

At about the time of his birth, the astrologers who were present in the court of his father are said to have told him that if the birth of the child could be delayed for some minutes, the son would be the greatest Tamil Emperor. The mother on hearing this asked her attendants to suspend her by her legs till the arrival of the auspicious moment. This was done and at the right moment she delivered of her son whose eye was very red. She felt glad at the delivery and addressed the babe 'Are you my red-eyed king' and shortly expired.

In time he became the most potent sovereign of the day and as he had by Siva's grace a knowledge of his pre-natal existence, he built many Siva shrines of which the temple at Nannilam is very famous for its architecture. His fame as a builder of temples is praised by Tirugnânasambandar in one of his hymns.

In a certain battle, he won a victory over the forces of a Chera King by the name of Kanaikkalirumporai; Poigayar a favourite poet of the court of the latter, got a passport of relief to his imprisoned king by glorifying the heroism of the Red-Eyed King in a War Song of his, known as களவழி நாற்பது. This passport did, however, no good, for the imprisoned king in a fit of heroic rage consequent on the delay in bringing water to quench his dying thirst, extemporized the following and died of thirst without drinking the cup in his hand :—

குழவி யிறப்பினு மூன்றடி பிறப்பினும்
ஆளன் றென்று வாளிற் றப்பார்
தொடர்ப்படு ஞமலியி னிடர்ப்படுத் திரீஇய
கேளல் கேளிர் வேளாண் சிறுபத
மதுகை யின்றி வயிற்றுத் தீத்தணியத்
தாமிரந் துண்ணு மளவை
யீன்மரோ விவ்வுலகத் தானே.

(Purananûru 74).

Kôcchengannanar after a prosperous career attained the feet of Siva.

Poigayir, the poet who eulogised on the military glory of Kôcchengannanar, was in all probability identical with one of the twelve Vaishnava Saints, though they claim for their sage a stupendous antiquity which breaks down by the internal evidence in his writings. He is considered by them to have been born in the Threthayugam but he very often alludes to the feats of Sri Krishna who lived about the beginning of the Kaliyugam.

Poigayir and two other devotees *Bhûthar* and *Pêyar* are considered to be the most ancient of the *Alvars* (*lit*-those that sink deep in divine ecstacy). They are therefore known as 'The First Alvârs'. All the three were natives of Tirumunaippadinadu (the part of South India embracing the modern districts of South and North Arcot). In the introduction to the *Villibharatam* reference is made to them in the following stanza :—

பாவருந்தமிழாற்பேர்பெறும்பனுவற்பாவலர்பாதிநாளிரவின் [டு
மூவருநெருக்கிமொழிவிளக்கேற்றிமுகுந்தனைத்தொழுதநன்னா
தேவருமறையு மின்னமுங்காணாச்செஞ்சடைக்கடவுளைப்பாடி
யாவருமதித்தோர் மூவரிலிருவர் பிறந்த நாடிந்த நன்னாடு.

These poets by chance came on a religious tour to Tirukkoilûr (an ancient village near Tiruvannamalai); after sunset Poigayar repaired to a place where he had just sufficient room for taking his bed. After some time there came Bhutattâr in search of some place for sleep. Poigaiyar told him that the spot where he lay could give room only for one to sleep or for two to sit down. They agreed to pass away the dreary night in conversation by both sitting together. While they were thus passing the time, by peculiar play of circumstances there came to them Pêyar in search of accommodation for the night. Then Poigayar said that the place could give sleeping accommodation for one, sitting comfort for two, and standing room for three. Pêyar was admitted and all three stood together and were whiling the night in conversation on religious matter. Shortly after they found standing to be irksome, for, unknown to them, there came to them an intruder in the person of Narayana. They understood the divine trick and each of them lit a 'Spiritual Lamp' by compo-

sing eulogiums in Venba metre in praise of Vishnu's glory. Their verses are found in the Nalayiraprabhandam compiled by the Sage Nâdamuni of Kambar's time. A few of their stanzas are subjoined to serve as specimen :—

POIGAIYAR'S VERSES.

வையந்தகளியாய் வார்கடலே நெய்யாக
வெய்யகதிரோன் விளக்காகச்—செய்ய
சுடராழியானடிக்கே சூட்டினேன் சொன்மாலை
இடராழி நீங்குகவேயென்று.

மனமாசு தீருமருவினையுஞ்சாரா
தனமாயதானே கை கூடும்—புனமேய
பூந்துழாயானடிக்கே போதொடு நீரேந்தி
தாந்தொழா நிற்பார்தமர்

BHUTATTAR'S VERSES,

அன்பேதகளியாயார்வமே நெய்யாக
வின்புருகு சிந்தையிடுதிரியாய்—நன்புருகி
ஞானச்சுடர் விளக்கேற்றினேன் நாரணற்கு
ஞானத்தமிழ் புரிந்தநான்.

சிறியார்பெருமை சிறிதின்கணெய்தும்
அறியாருந்தாமறியாராவர்—அறியாமை
மண்கொண்டு மண்ணுண்டு மண்ணுமிழ்ந்த மாயனென்று
எண்கொண்ட னெஞ்சேயிரு.

PEYAR'S VERSES.

திருக்கண்டேன் பொன்மேனிகண்டேன் திகழும்
அருக்கனணி நிறமுங்கண்டேன்—செருக்கிளரும்
பொன்னாழிகண்டேன் புரிசங்கக்கைக்கண்டேன்
என்னாழி வண்ணன் பாலின்று.

மனத்துள்ளான் மாகடல் நீருள்ளான் மலரான்
தனத்துள்ளான் தண்டுழாய் மார்பன்—சினத்துச்
செருநருகச் செற்றுகந்த தேங்கோதவண்ணன்
வருநரகந் தீர்க்கும் மருந்து.

Tirumalisai Alvar, who is considered to be a *yogi*, seems to have been a contemporary of 'the first Alvars'. The Vaishnavas in delineating his career have made him a man of unbounded egotism; he is also the most ungracious of the saints. His verses without evincing any high form of divine love shew the utmost hatred to Siva. In his eyes Siva was a stumbling block to Narayana's glory and so He is not only lowered below Narayana but considered to be a creation of Brahma :—

நான்முகனை நாராயணன் படைத்தான் நான்முகனும்
தான்முகமாய்ச் சங்கரனைத்தான் படைத்தான்—யான்முக
அந்தாதி மேலிட்டறிவித்தேனாழ்பொருளை [மாய்
சிந்தாமல் கொண்மினீர் தேர்ந்து.

Where there is true love to God there will be little time left for deprecation of other deities. In many of his stanzas he cries down at the devotion of men for Siva or for God in any other form. This virulent poet had an admirer in கணிகண்ணன்; the poet, when he heard of the intended departure of கணிகண்ணன் from Kanchipuram, owing to a misunderstanding with the Pallava king is said to have improvised,

கணிகண்ணன் போகின்றான் காமருபூங்கச்சி
மணிவண்ணா நீகிடக்கவேண்டா—துணிவுடைய
செந்நாப் புலவனும் போகின்றேன் நீயுமுன்றன்
பைந்நாகப் பாய்சுருட்டிக்கொள்.

Narayana, in response to the request, is said to have been ready for departure, when the king tendered an apology and the anger of the poet was subsided.

The histories of the Vaishnava Saints are drawn without the least historic acumen, and so, much trust cannot be laid on their accounts. On the other hand Saivas have done no violence to reason in their accounts of the Saiva sages in Periapuranam. Sekkilar, the biographer of Saiva Saints, had a great historic insight and was careful especially in places where he had no internal evidence to proceed upon.

Some say that *Tirumalisai Alvar* was originally the Saiva Sage *Sivavâkyar* who afterwards gave up *Saivam* for *Vaishnavam*. It is impossible to decide the truth of the statement, but, in one point their diction is similar; their verses are characterised for virulent denunciations.

We shall proceed to give an account of Karikala Chola.

Karikala another famous Chola Emperor (about the beginning of the Christian Era) comes next to *Kocchenkannar* in his heroic achievements. He was the son of the Chola Elanchetchenni; he took to wife the daughter of a Vellala of Naugûr. Thus it seems that Tamil sovereigns should have been Vellalas by caste. He was the most renowned warrior-king of his time; he pushed his conquests to Northern India and went as far as the Himalayas and imprinted his tiger-ensign on the snow-capped mountain. In a battle at Venni he got a victory over a Chera King; he also subdued the Pandya in the same battle. He was remarkable for his wisdom as a judge. His great fame can be learnt from the splendid epic poem, Silappatikaram, as well as from two of the imperishable Tamil Idyls—Porunarattruppadai and Pattinappalai. His capital was Pugar or Kaverippumpattinam at present a submerged city. He was a great patron of poetic wits and his munificence towards them was unbounded. His military glory, munificence, the fertility of his dominions and the charm of the river Cauvery can be well understood from the Idyl Porunarattruppadai.

The next Chola Sovereign of repute of the Sangam times was *Perunarkilli* who flourished about 100 A.D. He was, however, friendly with the Pandya and the Chera and conducted a *Rajasuya Yagam* similar to the one accomplished by the Pandavas. The Tamil kings, warrior-chieftains, petty rulers, poets, bards, minstrels and Brahmins flocked at his metropolis, Urayûr, to honor and benefit by, the occasion. The Dravidian Sapho, namely, the renowned Auvaiyar, was present on the occasion and exhorted the Tamil Sovereigns to be benevolent towards the poor as well as towards the Brahmins, there being no other better road to virtue, and prayed for their longevity.

CHAPTER XII.

SOME SCATTERED ACCOUNTS OF POETS AND KINGS OF THE ACADEMIC TIMES.

i.

TYPICAL FRIENDSHIP.

Kopperuncholan was an ancient Chola king that reigned at Urayûr; he was also an accomplished poet and a great patron of Tamil bards. Two poets of very tender feelings, *Potthiyâr* and *Picirandyâr* were his bosom friends. The king was unfortunate in his sons who rose against him. The father got infuriated and prepared to wage war against them; then another poet of his court appeased his wrath and dissuaded him from battle by reasonable pleading. Getting disgusted with the worldly life the king retired north (probably to the Ganges) to court death. His friends Picirândyar and Potthiyâr followed their king to share his woe; Potthiyâr, however, was requested by the king to go to Urayur and remain with his (Potthiyar's) wife till her delivery of a son. Accordingly the poet went home, and the other two died in his absence and were buried; effigies in stone were raised over their graves. When Potthiyar returned after the birth of a son, he was disappointed to find that his friends died leaving him alone to bemoan the loss; so he also died on the spot broken-hearted. Another poet who visited the spot sang on their glory thus :—

பொன்னுந்துகிரு முத்துமன்னிய
மாமலைபயந்த காமருமணியு
மிடைபடச்சேயவாயினுந் தொடைபுணர்ந்
தருவிலை நன்கலமமைக்குங்காலை
யொருவழித்தோன்றியாங் கென்றுஞ்சான்றோர்
சான்றோர் பாலராப
சாலார் சாலார்பாலராகுபவே

[Red gold, and coral, pearls, and rare
Gems the mighty mountains bare,—
Remote their homes in sea or mine;—
If once the precious things combine,
And men in costly shapes entwine,
Henceforth in blended beauty one they shine.
So worthy men with worthy side by side
Remain; the worthless with the worthless bide.]
(The Rev. Dr. G. U. Pope's translation).

Thus true bosom friends live and die together; survival is impossible.

ii.

SUTTEE.

Suttee or death in the fire along with the dead husband, was in vogue in India from a very remote antiquity; still, it was not compulsory on the part of the widow to perform suttee; virtuous dames, however, considered it essential for their chastity: further the life of a widow was almost an unbearable curse in those days; to escape such a curse the courageous dames courted death.

At the death of a Pandya named Bûtha Pandya, his wife, Perunkôppendu (பெருங்கோப்பெண்டு) when dissuaded from entering the funeral pyre along with her dead husband, reprimanded her bad advicers thus and entered the pyre :—

பல்சான்றீரோ பல்சான்றீரே
செல்கெனச்சொல்லா தொழிகெனவிலக்கும்
பொல்லாச் சூழ்ச்சிப்பல்சான்றீரே
யணில்வரிக்கொடுங்காய் வாள்போழ்ந்திட்ட *
காழ்போனல்விளர் நறுநெய்தீண்டா
தடையிடைக்கிடந்த கைபிழிபிண்டம்
வெள்ளெட்சாந்தொடு புளிப்பெய்தட்ட
வேளைவெந்த வல்சியாகப்
பரற்பெய்பள்ளிப் பாயின்றிவதியு
முயவற்பெண்டிரே மல்லேமாதோ
பெருங்காட்டுப்பண்ணிய கருங்கோட்டீம
நுமக்கரிதாகுகதில்லவெமக்கெம்
பெருந்தோட்கணவன் மாய்ந்தெனவரும்பற
வள்ளிதழவிழ்ந்த தாமரை
நள்ளிரும்பொய்கை யுந்தீயுமோரற்றே

(புறம். 246வது அகவல்.)

[Oh ye of wisdom full! Oh ye of wisdom full!
Ye bid us not go forth to death; ye would restrain;

* The academic poets were keen observers of nature; they drew comparisons from nature very copiously; they found books in the running brooks and other natural objects.

There will be a special chapter on the natural observation of the Sangham poets.

O ye of wisdom full, but evil is your counsel here!
We are not of those content to live forlorn,
And feed on bitter herbs, where once they feasted royally.
We lie not on rough stones, who slept ere while on sumptuous couch.
The pyre's black logs heaped up in burning ground
To you indeed seem terrible; to us,
Because our mighty spouse is dead,
The waters of the pleasant lake where spreads
The lotus flowers and the fierce fires are one.]
(The Rev. Dr. G. W. Pope's translation).

Widowhood was an unbearable penance to many young widows who therefore considered death a better blessing than the accursed lot of a widow.

iii.

THE CAREER OF KUMANAN

Who presented a sword to cut his priced head for relieving the poverty of a bard.

Kumanan was one of the rarest men the world has ever seen. His fame as a helper of the distressed can be well understood in the light of the Tamil saw, 'கொடைக்கு கர்ணனுங் குமணனும்' ('in point of gift, Karna and Kumana rank foremost'). After the death of 'the seven reputed donors of the Tamil Land' of whom an account will be given in the next chapter, Kumanan and Nalliakkodan were the greatest benefactors of the poverty-stricken Tamil bards. Kumanan, the hill-chieftain of Naviram was one day out to the jungle on a hunting excursion. His younger brother who was waiting for an opportunity of wresting his brother's dominions from his hands to instal himself king, set a very high price on the head of his benevolent brother. Kumana spent his days in the jungle and was rather joyous to see the heavy burden of sovereignty shifted from his shoulders. His faithful ministers and bards were paying him visits in the jungle. A certain Tamil bard by the name of பெருந்தலைச்சாத்தனார் (Sâttanâr with a big head), who was quite unable to keep the wolf out of the door, repaired to the magnanimous Kumanan with the following touching song expressing his dire poverty :--

ஆடுநனிமறந்த கோடுயரடுப்பின்
ஆம்பிபூப்ப தேம்புபசியுழவாப்
பாஅலின்மையிற் றோலொடுதிரங்கி
யில்லிதூர்ந்த பொல்லாவறுமுலை
சுவைதோறழூஉந்தன் மகத்துமுகநோக்கி
நீரொடுநிறைந்த வீரிதழ்மழைக்கணென்
மனையோளெவ்வ நோக்கிநினைஇ
நிற்படர்ந்திசினே நற்போர்க்குமண
வென்னிலையறிந்தனை யாயினிந்நிலைத்
தொடுத்துங்கொள்ளா தமையலெனடுக்கிய
பண்ணமைநரம்பின் பச்சைநல்யாழ்
மண்ணார்முழவின் வயிரிய
ரின்மைதீர்க்குங் குடிப்பிறந்தோயே

[My high hearth where victuals were prepared at a forgotton antiquity is covered over with cobwebs; the wolf, therefore, is ever at our door; my babe out of unbearable hunger and thirst, sucks its mother's bloodless nipples, the secreting pores of which are closed, and begins to cry; my wife's eyes on seeing the disappointed infant rain incessant tears; on seeing her sad plight, I thought of no better road to kill poverty and repaired to you, famous in battle; O Kumana, sprung from a dynasty famous for remedying the distress of bards and minstrels, though you yourself are in adversity, I cannot go away unrecompensed from you.]

Kumana who had nothing to give the poet, thought of the high price that was set on his head by his ambitious brother and presented a sword to the poet with a request that he (the poet) should cut his head with it and take it to his brother and get the promised reward. The poet who was astonished at the lord's munificence had recourse to a stratagem; he took the sword and went to the wily brother of his lord and addressed him in angry words shewing the sword and praising the unparalelled generosity of Kumanan, to whom the adverse plight of the poet caused greater anxiety than his own painful situation. The brother's heart was sorely touched; he therefore seriously repented for his folly and went to his brother in the jungle and submissively implored him to resume the reins of government and everything gladly ended, and the poet who thus gloriously brought about the reconciliation between the brothers was richly recompensed. The bard returned to his bewailing wife and praised the unparalelled bounty of Kumanan and led a prosperous career

IV.

NARIVERUUTALAIYAR.

நரிவெரூஉத்தலையார்

Nariveruutalaiyar was one of the academical professors of the 3rd Sangham; he possessed a very awkward countenance probably resembling a jackal's; on paying a visit to a certain Chera sovereign (கோப்பெருஞ் சேரலிரும்பொறை) his distorted face received its natural shape and the poet after praising the king exhorted him to protect his subjects just as persons would ten-

der babies in their charge. The poet was remarkable for his sage counsel; he has advised old men in the following terms:

பல்சான்றீரேபல்சான்றீரே
கயன்முள்ளன்னநரைமுதிர்திரைகவுட்
பயனின்மூப்பிற்பல்சான்றீரே
கணிச்சிக்கூர்ம்படைக்கருந்திறலொருவன்
பிணிக்குங்காலையிரங்குவிர்மாதோ
நல்லதுசெய்தலாற்றீராயினு
மல்லதுசெய்தலோம்புமினதுதா
னெல்லாருமுவப்பதன்றியு
நல்லாற்றுப்படூஉநெறியுமாரதுவே.

[O great men of old age with hair turned greyish-brown like the thorny bones of the *kayal* fish and loose hanging skin, you begin to repent for your past deeds only at the approach of the god of Death; if you cannot do *good* to the world, at least try to do *no harm*; this, indeed, is both a praiseworthy act and the proper track to heaven.]

This poet was present in the academy when Tirukkural was brought before them for approval; on that imperishable monument of Tamil Literature, he has bestowed the following eulogium:

இன்பம் பொருளறம் வீடென்னு மிந்நான்கு
முன்பறியச் சொன்னமுது மொழிநூன்—மன்பதைகட்
குள்ள வரிதென் றவை வள்ளுவருலகங்
கொள்ள மொழிந்தார் குறள்.

[Seeing that the ancient Vedas which dealt on the four great gifts of mankind, Virtue, Wealth, Terrestrial Happiness and Heavenly Bliss, are rather inexplicable to mankind, Tiruvalluvar gave out his Kural for their easy acceptance].

V.

THE IMPORTANT PANDYAN SOVEREIGNS OF THE ACADEMICAL TIMES.

The important Pandyan sovereigns were முதுகுடுமிப் பெருவழுதி, உக்கிரப்பெருவழுதி and தலையாலங்கானத்துச் செருவென்ற நெடுஞ்செழியன்.

Muthukudumipperuvaludi was famous for his innumerable Holy Sacrifices conducted in due accordance with the Vedas; he subdued his various enemies by his true heroism in battles without any foul play or stratagem; he was equally remarkable for his bounty, and above all he was a pious devotee of God (Siva).

Ugrapperuvaludi (about the beginning of the first century A.D.) was a terrible warrior and an accomplished poet; he subdued a refractory chief named வேங்கைமார்பன் and took into his hands the famous fort of கானப்பேரரண் which is also a famous Saiva shrine; his literary fame was in no way unequal to that of the professors of the Madura Board and so he sat among them during their literary investigations. It was in his days that the Bard of all times, Tiruvalluvar, composed his National Code of Morality and came to the academy for receiving their formal *imprimatur* to his imperishable work. He attested his approbation of the unparalleled work as follows:

நான்மறையின் மெய்ப்பொருளைமுப்பொருளா நான்முகத்தோ
னான்மறைந்துவள்ளுவனாய்த்தந்துரைத்த—நூன்முறையை [ன்
வந்திக்கச்சென்னிவாய்வாழ்த்துகநன்னெஞ்சஞ்
சிந்திக்ககேட்கசெவி.

Thus he considered Tiruvalluvar as an incarnation of Brahma for the benefit of mankind; the work was to him a sacred object for worship as it was the quintessence of the Vedas.

He did much for the cause of Tamil Literature; it was at his instance that Ahananuru, a collection of 400 songs, on Love affairs was compiled. *Auvaiyar* has praised him more than once.

Talalâyankânattu Cheruventra Nedunchelian or 'the Long Pandya who won the battle at Talayalankanam' (about the middle of the first century A. D) the successor of Ugrapperuvaludi was also a great hero and benefactor of Tamil bards. The famous battle is described with graphic pathos by Nakkirar of the Madura College in Nedanalvadai, one of the Ten Classical Songs. This Pandya, unlike his predecessor Ugrapperuvaludi, was a little proud of his military prowess for which the dizzy monarch was gently and cautiously reprimanded by Mangudi Marudanar, the fearless saint and poet of the academy, in his Madhuraikkanchi, another of the Ten Imperishable Tamil Idyls. (An account of these famous Idyls will be given separately later on). The advice was a mere hint to the young king who in spite of his various praiseworthy accomplishments such as heroism, benevolence towards his subjects, munificence towards the poor and poetic admiration, did not keenly feel the transitoriness of all earthly glory. The great poet who had much admiration for the sovereign wished to prune the only defect by inducing the mind of his glorious monarch to turn to the life to come. The king also had the greatest admiration and regard for the fearless bard, Mangudi Marudanar.

This Pandya's glory was sung by some of the luminaries of the College, Nakkirar, Kalladar and Mangudi Marudanar and some other bards of his days.

In all probability Nedunchelian the cause of Kannagi's woe (in Silappatikkaram) is identical with the victor at Talayâlankânam.

VI.

THE IMPORTANT CHERA KINGS OF THE ACADEMIC TIMES.

The kingdom of the Chera anciently embraced the modern Travancore, Cochin, Malayalam District, Coimbatore District and a portion of Salem District. His capital was வஞ்சி Vanchi, otherwise known as திருவஞ்சைக்களம், wherefrom the last Cheraman along with his friend and saint, Sundarar, is said to have passed away to the abode of Siva; the sudden disappearance is an undoubted fact but he is wrongly considered to have gone away to Mecca; it was from this date, 825 A.D., that the Kollam Era begins. Vanchi is considered by some to be identical with Karur and this is quite wrong for it was the temporary residence of the Chola sovereigns and with some their permanent metropolis as in the case of புகழ்ச்சோழர், one of the 63 Deified Saints. Tamil was the language spoken in these dominions as the Chera himself is reputedly a Tamil sovereign. The present dialect, Malayalam, was not in existence in the academic times, for a prince of the royal blood, Ilangovadigal composed one of the imperishable epic poems, in Tamil, his own language. No doubt many provincialisms are met with in his diction. It should have been many centuries later when these provincialisms increased enormously as to give to the language a distinct tinge which resulted in differentiating the language as Malayalam and an offshoot of Tamil.

The Chera Sovereigns whose dominions were more fertile than those of the Pandya and the Chola were the rich patrons of Tamil Literature and so we see that many of the Sangham poets often resorting to their courts for fit recompense. Pathittuppattu, one of the Eight Compilations (எட்டுத்தொகை), is solely in praise of the Cheras who rewarded the poets who composed it in a lordly way.

The career of the following Chera kings deserve remembrance: these were பெருஞ்சோற்று உதியன் சேரலாதன், இமயவரம் பன்றம்பி பல்யானைச் செல்புகழ்க் குட்டுவன், தகடூரெறிந்த பெருஞ் சேரலிரும்பொறை and செங்குட்டுவன்.

உதியன் சேரலாதன் seems to be the oldest of the Cheras of whom any literary account exists. He should have flourished about the beginning of the third academy as he was a contemporary of the Pandavas and the Kauravas. This famous king was present during the Eighteen Days War and sumptuously entertained the disputing princes, the Pandavas and the Kauravas. A poet of his court praised his bounty and prayed for the perpetuity of his fame in the second *agaval* of Purananuru.

பல்யானைச்செல்புகழ்க் குட்டுவன் was one of the ten Cheras whose fame is immortalised in பதிற்றுப்பத்து. A poet by the name of கௌதமனார் resorted to his court with a poetic eulogium on the king. When the munificent sovereign wished to know what fit recompense the poet would receive at his hands, the poet who had a disdain for worldly enjoyments requested the monarch to enable him to enter the Celestial World (*Swarga*) by the performance of Yagams (Holy Sacrifices) conducted in strict accordance with the Vedas. The astounded king accordingly performed the Holy Sacrifices and it is credited that the glorious poet with his wife attained *Swargam*.

பெருஞ்சேரலிரும் பொறை was another magnanimous Chera monarch; he lived about the beginning of the Christian Era; an academical poet by the name of மோசிகீரனார் came on a visit to the sovereign and feeling tired unconsciously fell asleep on the drum-couch in the palace. The king who was a great sympathiser was fanning the sleeping poet till he got up trembled. The panic-stricken bard was soothed and the tender-hearted king's glory was eulogised by the poet. Tender-hearted as the king was, he was a very terrible warrior in battle. For in an expedition against the indomitable Athiyaman, one of the Seven Great Benefactors of the Poor, he gained a victory by capturing Athiyaman's impregnable fortress of Thahadur and slaying him in battle. The famous work Thahadur-Yatthirai (Pilgrimage to Thahadur) was probably composed on this Chera king.

செங்குட்டுவன் who probably succeeded பெருஞ் சேரலிரும்பொறை was highly famous for deifying the Heroine of Chastity, Kannagi, whose exploits are dealt with in 'the Epic of the Jewelled Anklet' (Silappatikaram). This thrilling epic in commemoration of chastity was composed by the younger brother of this sovereign, named Ilangovadigal (A detailed account of this epic poem and the circumstances under which it was composed will be given later on).

S. A. TIRUMALAIKOLUNDU PILLAI, B.A.

(*To be continued.*)

NOTES AND COMMENTS.

—:o:—

A thing to admire indeed is the wonderful organizing power of the West, challenging one's attention in the giant railroad companies of America and not less in the humble natural history club of some small provincial town. But there are circumstances when we might perhaps wish that there was less of the bee-hive look in affairs of momentous importance. The Church of Rome, no doubt, was very wise in its generation, when it put a brilliant interpretation upon that old Bible text "One cannot serve both God and Mammon at the same time." Surely if Mammon were himself God, we need not take the trouble of serving God as a separate entity; it were just as efficacious (and, by the way, a good deal more profitable to the Church) if we leave the Church to deal with Mammon (in quite a spirit of Christian charity of course) and only serve God in the person of the Vicar of Christ. How foolish when there is the soft bosom of Mother Church which will tenderly remove from you the weary weight of Mammon, to refuse such absolute mercy. The Church will, of course, thus think and ponder its burdens and the wanderings of its erring children, in a mood of excruciating self-pity.

* * *

But the Bride of Christ appears in quite a different aspect when viewed by the dry light of the intellect. As one writer, summing up the purport of Marie Corelli's Master Christian, puts it, the Church is the idea of vicarious salvation run as a prosperous financial undertaking by an infallible priestcraft. Such is the fierce tirade which Marie Corelli delivers against the very Church with which she is at one in so many essential points.

* * *

And the effect of this tirade is doubly re-inforced from another quarter. It is announced that the Head of the Orthodox Greek Church of Russia has issued a secret circular, excommunicating the only true Christian of modern times, one whose conscience is sensitive to the subtlest forms of the injustice which underlies our modern civilisation. His simple creed may not be sound political economy as expounded by its doctors; but there is in it the true essence of that sublime doctrine of Charity, which proclaimed amidst the death-struggle of the Roman Republic and the birth-throes of the Empire, peace and good-will unto all men. A shade more of attention to the utterances of Jesus and less faith in the ponderous exegesis, under which warring creeds have smothered them, will make powerfully towards removing the almost polar antithesis between the higher and the lower classes, which in the continent has produced the ever-rumbling volcanic forces of Anarchism.

* * *

We may cull a few sentences from this curious document. "By numerous works, in which he has setforth his religious principles, Tolstoi has shown himself a declared enemy of the Church. He does not recognize the existence of the Trinity in Unity. He denies the divine character of the Second Person of the Trinity, the son of God, whom he considers as a simple mortal. He blasphemes the holy mystery of the incarnation and falsifies the sacred text of the Gospels. He disavous the Holy Church, which he regards as a human institution, and also the ecclesiastical heirarchy, and he blasphemes the holy mysteries and ceremonies of religion. In a word, he belongs to those whom the Holy Orthodox Church expels solemnly from her bosom and publicly excommunicates." As a punishment for these sins, celebration of divine services and expiatory masses are prohibited in the event of his death.

* * *

There is a somewhat notable article in November's "Theosophic Gleaner" on two "Undiscovered Planets" by Mr. Sutcliffe. These two which he styles Vulcan and Adonis, he supposes to have been originally the moons of Mercury and Venus, which receded further and further, as our moon does now, till the link between themselves and the planets became broken by the Sun's attraction, and they became independent bodies revolving round it, in highly eccentric orbits. He concludes their existence from two pieces of evidence, one being the observations of a body very close to Venus, and exhibiting phases like it, by very eminent astronomers ranging from 1672 to 1791, the other being the observations of small bodies rapidly crossing the Sun's disk. From these materials Mr. Sutcliffe has drawn very remarkable conclusions. It is found that the eccentricity of the intramercurial planet Vulcan is about the same as that of Mercury,* while that of Adonis is almost the same as that of many comets and is thus without a parallel in the Solar systems yet observed. It is so high as ·5464; and the result is that the orbit of Adonis cuts both the orbits of Vulcan and Mercury and almost touches upon that of Venus. These are very startling conclusions, and the observations of the eminent astronomers upon which these are based cannot be now ignored as has hitherto been the case. As befits a theosophist, the gentleman begins the article with the statement that these were regarded by Occultists as very secret planets known only to the initiated, and that later Astrology in its ignorance substituted the Sun and Moon for them.

M. N.

* Mercury's eccentricity = ·2056.
Vulcan's = ·2110.

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English Month.		The Names of saints.
December 1900.	5	Ganampulla Nayanar (கணம்புல்ல நாயனார்).
	14	Meipporul Nayanar (மெய்ப்பொருள் நாயனார்).
	17	Manakkanjara Nayanar (மானக்கஞ்சாற நாயனார்).
	22	Sakkianayanar (சாக்கிய நாயனார்).
	29	Vayilar Nayanar (வாயிலார் நாயனார்).
January 1901.	4	Sadia Nayanar (சடைய நாயனார்).
	10	Iyalpagai Nayanar (இயற்பகை நாயனார்).
	22	Apputhiyadigal (அப்பூதியடிகள்).
	25	Kalikkambar (கலிக்கம்பர்).
	30	Kannappar (கண்ணப்பர்)
	31	Arivattaya Nayanar (அரிவாட்டாய நாயனார்).
February.	6	Chandesura Nayanar (சண்டேசுர நாயனார்).
	11	Tiruneelakanta Nayanar (திருநீலகண்ட நாயனார்).
	...	Thayumanavar (தாயுமானவர்).
	15	Kari Nayauar (காரி நாயனார்).
	19	Kocchengatsola Nayanar (கோச்செங்கட்சோழ நாயனார்).

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